

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

JACKSON, MISSISSIPPI, FEB. 18, 1915

NEW SERIES, VOL. XVII, NO. 7

KINGDOM BRIEFS

Brother H. J. McCool goes to Eupora as pastor, having resigned at Carrollton.

Dr. Len G. Broughton has accepted the call of the First church, Knoxville, Tenn.

Dr. T. J. Bailey, State superintendent of the Anti-Saloon League, spoke twice at Brookhaven on the first Sunday in February.

Brother J. E. Wills and his wife sail from Seattle, Washington, on February 23, for their work in Shanghai, China. Brother Wills goes back to a work he had to give up temporarily on account of ill health.

A writer in World's Work says of Unitarians, Episcopalians, Universalists, Lutherans, Northern Presbyterians, Southern Presbyterians, Northern Methodists, Northern Baptists, Southern Methodists, United Brethren, Disciples and Southern Baptists, the last pay the preachers the least, viz.: an average of \$334.

It is said that G. Campbell Morgan was recently immersed. He has been a Congregationalist or Independent and one of the world's greatest religious leaders. This action is the consistent result of his recent declaration that immersion was the original apostolic baptism. There would be more of them come if they would give their consciences a chance.

The meetings in Philadelphia, where "Billy" Sunday is preaching have resulted already in over 20,000 conversions, and there are still several weeks more to run. It is cause for great thanksgiving. Prayer ought to be made for him that his life may be spared, that he may continue to preach God's way of salvation and that he may be saved from being self-exalted and all the snares of the devil.

Two good men were elected deacons of the Pelahatchie church last Sunday night, Drs. Clark and Kersh. The ordination is set for Thursday night, February 25th, when Dr. R. L. Gillon, of Gulfport, will preach. Friday there will be an associationally for missions. The ladies of this church have been making up some thirty or more dresses for the orphans. Congregations fill the house and more room is needed.

Recently a company of German Americans have been working to secure the passage by Congress of a bill to prohibit the sale to belligerents any materials that could be used in war. They wrote a letter to ex-President Taft, soliciting his support. Instead of endorsing it, he wrote a letter condemning the plan for three reasons: first, that it would tend to encourage nations to build up large armies and navies, knowing that they would not be able to make preparation after war was upon them; that it would put a peace-loving people at the cruel mercies of a people governed by the military spirit; and that it would at present not be an act of neutrality as proposed, but would be playing into the hands of one nation by depriving its enemy of the means of protection. Mr. Taft's head is level on this subject.

The Southern Baptist Education Association at its recent meeting in Nashville, agreed to recommend to the next Southern Baptist Convention the establishment of an education board. This association seeks among other things to establish standards for admission and graduation in our colleges, the furnishing of a curriculum equal in every way to the courses of study offered by schools highly endowed or aided by the state, the securing of a faculty ranking in ability and scholarship.

We never publish resolutions about retiring pastors, but we were glad to receive a copy from the Lexington church, speaking in unqualified appreciation of the work of former Pastor C. C. Kiser, who goes to Aberdeen. His work has been such as to leave a fragrant memory.

THREE CHEERS FOR HATTIESBURG.

Twelve Thousand Dollars Have Been Received to Date.

A. Polk, S. E. Travis and Dr. T. E. Ross gave \$1,000.00 each; Prof. Johnson and the W. M. U. of the First church, \$500.00 each; Main street Sunday School, \$300.00.

Farr and Byrd.

The fourth session of the Southern Sociological Congress will be held in Houston, Texas, May 8-11. Meeting immediately before the Southern Baptist Convention and in the same city, it will be possible for a number of our people to attend at small additional cost. The general subject of discussion is "The Conservation of Health," including such matters as the prevention of communicable diseases, moral health, the health of children, mental health, health and race relations, the church as the conservator of social health. There will be about sixty speakers, and they propose to launch a crusade against disease and destroyers of social welfare.

It was good to have Brother A. E. Jennings in a Mississippi Convention again. It has looked lonesome since he left us and went to Memphis. He came to the Men's Convention at Meridian because he is interested in men, in religion, in Mississippi and also in the Memorial Hospital in Memphis. Our Baptist Hospital in Memphis is going right on doing a splendid work and it has been re-organized so that there is a great reduction in expenses. This is possible on account of the free service rendered by Brethren Jennings and Dockery, both Mississippians, and two other members of the advisory board.

Brother E. T. Mobberly goes from Okolona to Lexington, beginning his pastorate there immediately.

Don't forget the Deer Creek Sunday School Convention, Leland, February 23 and 24.

C. A. Jones, of Bennettsville, S. C., has accepted the position of educational secretary in that state.

Last Sunday was "Literature Day" at the First church, Vicksburg. We look for good results in their work.

"Father" Clark has called on the 4,000,000 Christian Endeavorers to pray for peace. What is the difference between "father" and "pope?" Some other folks will be hiding the Bible from the laity, lest they should see where it says call no man "father."

Shades of our Baptist fathers! In Richmond, Va., the Religious Herald says, money is appropriated out of the city treasury for sectarian institutions. If it had been in New Orleans or among the wild Indians; but no, it is in Richmond. Of course the institutions are not of the Baptist faith. Their colors are of the yellow Tiber.

One of the clearest showings of the value of the denominational support of religious literature is seen in the Sunday School Board's gifts to missions and education. The money was made out of the papers published, and this was only possible because they did not have the cost of soliciting and collecting. It would change things with all our papers if the churches would assume that responsibility in the case of the State papers. Why not do it?

The board of managers and the employees of the American Baptist Publication Society gave a reception on February 9th to Dr. A. J. Rowland to celebrate his 75th birthday and the twentieth anniversary of his work as secretary of the society. There were many floral gifts and a handsome clock, also an umbrella by a colored pastor. We hope Dr. Rowland may be spared many years for the service to which he has given himself with such success for twenty years. The receipts of the publishing department have grown in this time from \$532,763.00 to \$804,209.00.

Mr. T. J. Latimer writes the account of the Men's Convention in Meridian for this issue. The editor could be present for only an afternoon and evening session, but heard on every hand expressions of pleasure at the benefits derived from the meetings. It was our pleasure to hear Dr. Provine, J. E. Sweaney, H. L. Watts, H. L. Whitfield, Dr. L. B. Warren and Dr. B. D. Gray, besides having himself something to say. The attendance from outside was not so large as last year, but the local attendance was good, and nobody could look more attentively after guests than did the good people of Meridian. There ought to be immediate and far-reaching practical results from this meeting. The Main street church in Hattiesburg sent in an invitation for the next convention, backed up by the mayor and the commercial club of the city.

BYRD AND FARR.

I take this occasion to express my joy over the fact that Brethren Byrd and Farr have responded to an urgent call of need. These men are admirably fitted for this work. The Record has recently contained a number of statements by brethren regarding their fitness. I need not say more on that line.

One element of their fitness needs special mention. They believe that the money can be raised. One difficulty has stood in the way these months. Men who have been considered for this work felt that the times were out of joint for a successful financial campaign. The fact of the business is, it does require considerable faith to believe that the thing can be done. Byrd and Farr have seen the need; they have heard the call; they believe it can be done; they have dedicated themselves to the great task, and by faith they are going to succeed.

M. O. PATTERSON.

A HOME MISSION CRISIS.

The outlook for our mission work is so dark that I tremble as I look at and think about it, and yet I know that the future is as bright as the promises of our God. But surely our denomination never faced a debt of such magnitude; nothing short of going beyond our ability will save the day for our great denomination. Everyone must to his best. The time is upon us for heroic faith, virile effort and self-sacrifice in our giving.

Unheard-of opportunities are ours to save the world—our Home Mission Board has the opportunity of its life to render a really great service to all people. May we go up to the help of the Lord against the mighty just now. One hopeful sign is this: Our people are humbling themselves before God, and crying to Him for help. The Baptists have the opportunity of world leadership offered them. Lord help us to accept it.

Sincerely,

ZENO WALL.

Utica, Miss., Feb. 1, 1915.

There are three books on Sunday work that every Sunday School worker and every preacher ought to have. They are, "The Twentieth Century Sunday School," by Dr. Samuel H. Greene; "The Pastor's Leadership of Sunday School Forces," by Dr. A. F. Schaffner; and "The Pastor and the Sunday School," by Dr. William E. Hatcher. The Baptist Record will send any one book postpaid for its price, fifty cents; or if you mention this paragraph we will send the three books postpaid for \$1.00. They are well bound in substantial cloth.

The Galilee church, of Gloster, of which Brother G. S. Dobbins is pastor, is working away successfully at the plan of putting The Record in every home in the church. Twelve new names were recently sent in, and there are more to follow.

THE CHRISTIAN LIFE.

(W. S. Allen, Shaw, Miss.)

Philippians, 1:6: "Being confident of this very thing, that he who began a good work in you will perfect it unto the day of Jesus Christ."

Paul never failed to magnify the grace of God. It was his meat and drink. It was his supreme delight to preach Jesus as the world's only Savior. The doctrine of salvation by grace is a glorious doctrine. It is a doctrine that brings a thrill of joy to the heart of every redeemed child of God. And it is a Bible doctrine. Paul tells the brethren at Ephesus that they were saved "by grace through faith." And he writes to Timothy: "Who saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal." We are all great debtors to this grace. But for it none of us would ever be saved. As the years go by, we come more and more to feel: "I am what I am by the grace of God." We can all join with Isaac Watts and say:

Plunged in a gulf of dark despair
We wretched sinners lay,
Without one cheering beam of hope,
Or spark of glimmering day.

With pitying eyes the Prince of Grace
Beheld our helpless grief;
He saw, and, oh, amazing love!
He ran to our relief.

But we are in danger of thinking that this work ceases with the salvation of the soul. Not so. God wants the life saved as well as the soul. The salvation of the soul is but the beginning of a work that is to be carried on to "the day of Jesus Christ."

I wish to call your attention to three things mentioned in the text: (1) The beginning of the Christian life; (2) The progress of the Christian life; (3) The completion of the Christian life.

1. The beginning of the Christian life.
Who is the author or originator of the beginning of this life? I answer, God. God is the only explanation of any man's salvation. If left alone no man would ever be saved. No man has the power to save himself. But it is a blessed truth that the Bible, from Genesis to Revelation, teaches that God does save men from their sins.

"Oh, for His love, let rocks and hills
Their lasting silence break.
And all harmonious human tongues
The Savior's praises speak."

The very nature of man's heart, which is said to be deceitful above all things and desperately wicked, and the nature of the work performed, make it evident that this change in man must be wrought by one more than man himself. The Scriptures plainly teach that God begins this work through the Holy Spirit, in the act of regeneration. So let us not forget that back of all this change in man's nature and life, is God.

It is a work in man and not on man. A work on man has always been and will always continue to be a failure. To purify a stream you must first cleanse its fountain-head. Reformation without regeneration is like attempting to cure a cancer by means of oils and ointments applied outwardly. Cancer is not a skin disease. It is a blood disease that goes to the fountain-head of life. It permeates the entire system. And any remedy that proposes to cure the disease must necessarily fail. A setting cure may be wrought, but it is only for a time. Any successful remedy must go to the seat of the trouble and from that point drive the deadly cancer from the system. Man is wrong at the fountain-head. His heart, the very center of his being, is permeated through and through with the poison of sin. This condition must be changed. Reformation will not cure the disease. Nothing in this world will do it but regeneration wrought through the power of the Holy Spirit. In this way the very life and being is changed so that what was once loved is now hated, and what was once hated is now loved. The soul is born anew. It is born into this new life a spiritual babe. It must now grow through life toward perfection. This new life is not finished, but only begun. This brings me to the consideration of my second point.

2. The Christian life is a progressive life.

Paul is confident that when God begins a good work he means to complete it. God does not leave us to fight the battle alone, but will be with us to the end. Here there is room for the most beautiful co-operation. It is a great inspiration to know that we are to have the help of the Holy Spirit in this great battle for the mastery of sin and self. If left to ourselves we must fail. With the Holy Spirit to aid us we can become more than conquerors. But we must do our part in this work. Paul wrote to the Thessalonians, "The God of peace himself sanctify you wholly," but Peter tells us to "grow in grace and in the knowledge of our Lord Jesus Christ." Jesus prays for us: "Sanctify them in thy truth; thy word is truth;" but at another time he says: "Be ye therefore perfect, even as your Father in heaven is perfect." Paul sums the whole question up in the second chapter of Philippians: "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure."

The Bible nowhere represents the Christian as perfect in this life. Many people have gotten into trouble here. They have supposed that perfection is something to be attained in a few moments in some wonderful experience. But that is not what the Bible teaches on the subject. Our nature is like a wilderness; it must be subdued and cultivated. "The deeds of the flesh must be mortified, the new nature strengthened and developed, the old man and his deeds must be subdued and deadened."

Christians are not presented in the New Testament as perfect. The very best of them acknowledge sinful tendencies and desires.

The faults and imperfections of many good men are mentioned. Paul speaks of himself in many places as struggling against sin. It was necessary for him to buffet his body and bring it into bondage lest he should be rejected. We can realize something of the struggle that went on in his heart when we read in Galatians: "The flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." Paul was never satisfied. When he was an old man he did not count himself to have attained perfection. We see him far up the heights and hear his ringing words: "Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Of course the ideal is perfection. We must not be content with anything less. Anything short of perfection as the Christian's aim is unworthy. But perfection is not attained in a moment of time. I need not multiply illustrations to prove this point. Its truthfulness is attested everywhere. The Christian life is a growth toward perfection. Of course there are times when this growth is more rapid than at other times. There come moments on our lives when we grow more in an hour than in the whole year past. "There are moments when the Christian feels the charms of earth all broken, and his wings loosed, he begins to fly; and up he soars, till he forgets earth's sorrows and leaves them far behind; and up he goes, till he forgets earth's joys, and leaves them like the mountain tops far below, as when the eagle flies to meet the sun; and up, up, he goes, with his Savior full before him almost in vision beatific. His heart is full of Christ; his soul beholds his Savior." At such times the Christian's growth is more rapid and marked. But we cannot always be on the mountain top. We must get down into the valley. There are ups and downs in every Christian's life. There is not always a constant rise upward to God. We all sin, and stumble, and fall, oh, how sadly sometimes! But all these struggles and temptations, and even our sins and mistakes, enter into our growth. Dr. Boyce has so well and beautifully pictured the Christian life as I see it that I will give his words to you: "It is like the ascent of a mountain. One is always going forward, though not always upward, yet the final end of the progressive movement of every kind is the attainment of the summit. Sometimes, because of difficulties, the road itself descends, only more easily to ascend again. Sometimes certain attractions by the way cause a deviation from the route most suitable for ascent. Often it is feared that there has been no higher attainment, often that it has been but a continual descent, until perchance, some point of view is gained from which to look down upon the plain whence the journey was begun and behold the height which has already been overcome. Often, with wearied feet

(Continued on page 7)

THE SECOND SESSION OF THE BAPTIST MEN'S CONVENTION

Meridian, Mississippi, February 9th, 10th and 11th

Reported by T. J. LATIMER

Tuesday Evening.

After the kind address of welcome by Hon. C. C. Dunn, Mr. N. R. Drummond responded in behalf of the convention.

"In Speaking of 'The Heroic Spirit,'" Dr. T. J. Henderson, who is the head of Southern Baptist men's work, said that heroes and courage were as much in demand for God's work as for Kitchener's. God has no use or need for cowards.

Wednesday Morning.

Throughout the meetings the devotional exercises were conducted by Rev. T. L. Holcomb, of Pontotoc, and the singing led by W. B. Scholfield, of Oxford.

After this part of the program the morning's topic, "Missions in Mississippi," was brought up. It was a matter of regret to everyone that Dr. A. J. Aven of Clinton was unable to be present. He was scheduled to preside at this service and to deliver an address. In his place Mr. N. R. Drummond presided and spoke.

Rev. J. P. Harrington of Columbus, enlistment missionary for North Mississippi, spoke on the theme, "North Mississippi as a Mission Field." Four words were strided: "Hold, Finish, Seize, Forecast." That is, hold what we have; finish what we have begun; seize new opportunities; forecast future possibilities and needs. He discussed the grouping of preachers' fields of work for economy of time, money and energy. Brother Harrington knows whereof he speaks and "shows wherein."

"South Mississippi as a Mission Field" was discussed by Rev. Zeno Wall of Hattiesburg, enlistment missionary for that section. He said in part:

"We need to be Christians every day in the year in order to show we have been with Jesus. The people must be taught to serve God in every season, not alone at protracted meeting time. I shall be glad when Christians sing not only 'When the Roll Is Called Up Yonder, I'll Be There,' but also 'When the Collection Is Taken Down Here, I'll Be There.'"

The Delta missionary, Rev. W. R. Cooper of Itta Bene, spoke on "The Delta As a Mission Field." He emphasized the need for work among the negroes and showed the difficulties there on account of there being so many kinds of white people. "The preacher there, as elsewhere, must be able to command the respect and confidence of every class."

In speaking on "God's Challenge to Mississippi Baptists," Dr. J. B. Lawrence of Jackson, head of Mississippi Baptist mission work, said that there were three things God demanded that we do: Preach the word as Jesus did; educate the evangelized, and enlist those not at work. God's challenge to us was, he said, to prove religion real.

Mr. E. A. Jennings, chairman of the advisory board of the Baptist Memorial Hospital at Memphis, Tenn., delivered a plea for that useful institution.

Wednesday Afternoon.

The general topic being "Intelligence," President J. W. Provine of Mississippi College, Clinton, presiding, spoke on "The Intelligent Layman." Being a layman of that character, Dr. Provine knew his subject. "The great thing that we must demand of an intelligent layman is that he know, and know that he knows. Give us men that know something, who can stand for something; men who have the grace of God in their hearts and will do things for Him."

The president of the Industrial Institute and College at Columbus, Dr. H. L. Whitfield, made an address on "The Relation of Knowing and Doing." "It is hardship," he said, "that makes men of us. We learn by doing. We must put in practice what we learn. The Lord said, 'Take my yoke upon you and learn of me.'"

Dr. P. I. Lipsley, editor of The Baptist Record, spoke to the question of "How to Promote Intelligence Among Baptists."

Under the head of "informal discussion" Superintendent Bryan Simmons of the Mississippi Baptist Hospital, Jackson, described the work of that institution in healing the souls as well as bodies of men, women and children at that institution. W. A. Chisholm of Jackson, field worker of the Mississippi Sunday School Association, spoke briefly on "The Personal Touch."

The work of the Woman's Missionary Union Training School at Louisville, Ky., was vitally illustrated by a series of little drama called "A Day at the Training School." The characters were represented by members of several of the W. M. U.'s and Y. W. A.'s of Meridian. So interesting and instructive was the presentation that one pastor immediately desired that they give it at his church. (Continued on page 5)

"I am so glad to be able to send \$10.00 for ten copies 'Keep My Money.' I know if I could travel all over our Association I could sell many more. I am delighted with the book. I have read it all through twice and some portions more.

I made a talk in Sunday School and tried to impress the children with the grand missionary work of Mary-Gold, a little five-year-old girl, and that she was a real child. I cannot express my appreciation of the book. I have not the gift of language, but with all my heart I believe Mary Gold's Big House will soon be built. When God gave the inspiration to write the book He will put it into the hearts of His people to do so.

MRS. IRENE RYE.

Hamilton, Miss.

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EDITORIAL.

THE SECRET OF GROWTH

Paul speaks of Jesus as "the Head, from whom all the body being supplied and knit together through the joints and bands increaseth with the increase of God." From this it is evident that there are at least two means of growth for the Christian, one by connection with Christ the Head and another through what are called "the joints." The same truth is similarly expressed in another epistle about the same time when he says: "The head, even Christ from whom all the body fitly framed and knit together through that which every joint supplies, according to the working in due measure of each several part maketh the increase of the body unto the building up of itself in love." Here again is mention made of the "joints," as one of the means of growth. The union with Christ is the point of contact with Him that makes us partake of His life. Touch with one another and with the world outside is the other condition of life and growth. There is no possibility of development without this outward touch or contact any more than there is without union with Christ.

Does not even nature teach us the same thing? A tree is as dependent for its life upon the leaves as it is upon its roots. Keep a tree stripped of leaves through the summer and it is as sure to die as if you dig it up by the roots. The roots keep it in vital union with the nourishing earth and the leaves keep it in touch with the air and sunshine which are breathed into the body of the tree. So are we rooted and grounded in Christ; but we are also dependent upon proper touch with the outer world in which we live, and with one another.

One of the most interesting people in the world is Helen Keller, and she furnishes one of the finest subjects of psychological study. She is this because of her limitations by reason of being blind and deaf and dumb. Her points of contact with the outward world are fewer than other people, and so her development for a time was hindered, indeed almost prevented. It seemed as though her mind and soul were to be entombed alive and prevented from any normal development. Her experience and that of others similarly situated make more clear the dependence of people upon the outer world for their own development. The five senses furnish us with

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our point of contact. These are physically our "joints of supply." No mind or life can grow without this joint of supply. The five senses furnish the beginning of knowledge and much of its subsequent growth and accretion. They are both our avenues of influencing or acting upon others and our means of getting from others. That which affords a means of service to others becomes a means of development to us. The current goes both ways, as much comes to us as we impart to others. Action and reaction are equal and simultaneous.

The lesson is not hard to draw and ought not to be hard to learn that our perfection as Christian men and women is dependent upon our touch with others. As we do good to all men, specially to the household of faith, we get in turn all the good that we give. This is what gives value to church membership. It is fellowship in the church that brings us into touch with one another. We seek thus to influence their lives for good and are in turn blessed by the touch of their lives. Paul himself felt this when writing to the Romans he said "That is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine." But the church not only furnishes the means of contact between Christians, but affords the best if not the only helpful means for them to touch the world to mutual advantage. An undeveloped life or mind is one that has failed of making connection with the outer world in which it lives. It is a pitiable object. We are drawn out by the touch with other minds, other lives, other objects, other truth than that which can be discerned in the darkened chambers of our own souls. To be "drawn out" is to be educated. The five senses are the means of drawing out the mind in the beginning; but we are drawn out by every knowledge of the world's needs and every response of our souls that seeks to supply that need.

The world with its ignorance and misery and want and sin is as necessary to us as we are to it. It is the point of contact, the joint of supply not only for it but for us. We will never give more than we get, and will never get more than we give. It is self-destructive and suicidal to withdraw from the world or fail to hear and heed its call to us to supply what it needs. Ministry to it is a blessing to us as well as to it. The poor, the ignorant, the sick and suffering, the sinful, furnish the means by which we grow up into Him who is the head, till we come to the perfect man, the measure of the stature of the fulness of Christ.

INTO HIM

Many times even in one epistle we find the phrase "in Him" or its equivalent, meaning of course "in Christ." Less often we find the words "into Him." Of course they are closely related, but with a difference. We have to get into Him before we can be in Him; and again in another sense we must be in Him in order that we may grow into Him. We do not get into Him by growing into Him; but we get into Him that we may

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abide in Him and we abide in Him that we may grow into Him. But this is no puzzle; let us see what the Word says.

There are three words used in this connection with this phrase which enable us to trace its teaching. One of these is believe into Him; another is to be baptized into Him, and the other is to grow into Him. To believe into Him is the way we get into Christ. Not always do our versions of the Bible bring out this truth, but translate by some other word as believe on. There are cases where the translation is properly believe on or upon, meaning to rest our faith on the person or the promise of Jesus. To believe in a person is to credit his testimony and express our confidence in his truthfulness. But in the acceptance of Jesus there is more than is the case in dealing with other people, more than is possible with any one else. This is to identify our lives with His and with Him; so that His life is our life, His working is our working, His experiences our experience and His destiny our destiny. This accomplished, all else is possible, yea is assured. This is what is indicated by believing into Him. There is not only motion toward Him; not simply setting our faces in his direction but a complete encompassing of our lives in Him and absorption into Him. This is done by an act of faith, as is taught in John 3:16. God so loved the world that He gave His only begotten Son that every one who believeth into Him should not perish but have everlasting life.

Another use of this phrase is in connection with baptism. Paul says, "As many of you as were baptized into Christ were baptized into His death." Jesus likewise commanded the disciples to go into all the world and make disciples of all nations, "baptizing them into the name of the Father and of the Son and of the Holy Spirit." What had been done inwardly by faith was to be declared outwardly by baptism. Baptism is a perfect formal expression of the essential Christian experience. It is amazing how so much can be wrapped up in so simple a ceremony. If anybody wishes to see probably the best that has been said on this subject let him read A. J. Gordon's little book "In Christ," particularly the chapter on "Baptized Into Christ."

The other and not the least significant use of this phrase is that in which Paul speaks of growing into Him, Eph. 4:15, "That ye be no longer children * * * but living the truth may in love grow up in all things into Him, who is the head, even Christ." It is recognized that there are difficulties in taking in the truth, or in expressing it, about believing into Him, and being baptized into Him. But the difficulty is perhaps greater when we try to take in the meaning of "growing up into Him." Some analogies of nature will help us to understand it. An acorn doesn't look much like an oak, although it has its nature and essential elements. But if it is properly treated, given a real opportunity to express itself, it will in time grow up into an oak. If you break an egg there is nothing in it that in the slightest degree resembles a chicken,

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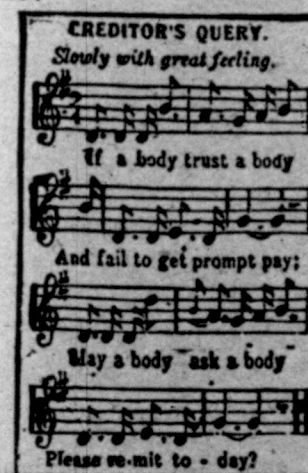
but, properly conditioned, it will in three weeks' time grow into a chicken. There is not a great deal in an infant to resemble a man, but the longer it lives, the more like a man it becomes. The real nature of any offspring asserts itself by degrees, and the longer a son lives, the more he becomes like his father.

Now it is certain that any man who believes into Christ and is baptized into Him, completely immersed into His life and spirit, will most assuredly grow up into Jesus; yea, will in all things grow up into Him, in respect of his body and mind his disposition and habits, His nature, His purity, His holiness, His strength. "He will fashion anew the body of our humiliation, that it may be conformed to the body of His glory according to the working whereby He is able to subject all things unto Himself." "For whom He did foreknow them He also did predestinate to be conformed to the image of His own son, that He might be the first-born among many brethren."

TRY THIS OVER ON YOUR PIANO

Once upon a time there was a newspaper, a religious newspaper, that had lots and lots of subscribers. Those subscribers were mighty good to the editor. They sent him "pieces for the paper" and "articles" and "squibs" and "little news items" and—oh, they sent him lots of things to print, so that he never did want for anything (to put in his paper).

But come a time when the subscribers forgot something which the editor could not forget seeing that he was under a load of something that seemed to be on his heart instead of his back. And so this editor, being musically inclined, sent each one of his subscribers who had forgotten something a bit of music which he was accustomed to sing to himself when no one was listening. And this is the song that he sent. Try it over on your piano:



And just loads of folks began to write back and say that they were sorry that they had forgot, and would the editor please forgive 'em this time and accept the enclosed on their subscriptions. Which he did.

Moral: Luke 10:37.

BAPTIST MEN'S CONVENTION.

(Continued from page 2)

Wednesday Evening.

Under the topic "Missions in America," Mr. J. E. Sweany, of Durant, said that "The

THE BAPTIST RECORD

5

Chief Need of Southern Baptists" is to know their Lord.

The convention was next addressed by Dr. L. B. Warren, head of the church building and loan fund department of the Home Mission Board, on "Why a Church Building and Loan Fund." He said that there were 25,000 Baptist churches in the South, 4,000 of which were homeless and 4,000 with dilapidated church houses. There are three results from homeless churches: Loss in membership, loss in financial growth, loss in spiritual growth. These losses may be obviated by having a fund to lend churches for building purposes.

Mr. Harry L. Watts of Winona described "Our Duty to the Immigrant" as enlistment and enlightenment for the glory of God. Three reasons were given for this: God desires their salvation; Jesus commanded that we preach to them; we should enlighten and enlist them for the protection of our homes.

Dr. B. D. Gray, General Secretary of the Home Mission Board next spoke on "The Mission of Southern Baptists." After reviewing the situation of the countries at war, he contrasted their condition with ours and showed our opportunity. Our mission, he said, was the evangelization of the world.

Thursday Morning.

The topic for the morning was "The Kingdom." Hon. W. M. Whittington of Greenwood delivered a stirring address on "The efficient Layman and the Kingdom." "To be efficient," the speaker said, "a layman must know the Bible; must be obedient to the Lord; must do something for Him. To live is to give. To die is to deny. The main business of the church is to win men for Christ and to make society better. The efficient layman must understand the underlying principles of the Kingdom. He lives best who serves best."

"My Business or Profession as a Means of Extending the Kingdom" was discussed by M. P. L. Love of Hattiesburg. Said Mr. Love: "We cannot separate our business from our religion. Your business is your time, your money and yourself, and God claims all of them. Business and religion will mix."

Mr. J. T. Henderson spoke on "Stewardship and the Kingdom." "If all that we have belongs to God and we are using it, why should we not pay God for the use of it? Every man should invest his life in the way God would have him. We should feel that our calling is divine."

Thursday Afternoon.

Under the head "Methods," Judge O. B. Taylor of Jackson spoke on "Man in God's Plan for Advancing His Cause." "In order to advance His cause, we must have strong men; and God always looks for the strongest. The advancing of God's Kingdom is a man's work and not child's play."

Hon. Joe H. Ford made an address on "Systematic Giving." He said that business is run on systematic lines; why not religion which is the Lord's business? Who shall give? Every Christian is called upon

to give. How can we tell when we have given a tenth? Keep books with the Lord as we do with men and pay Him.

Discussing the "Every-Member Canvass," Mr. W. Edgar Holcomb of Quitman B. Y. P. U. worker in Mississippi, described "The Preparation for It." "The pastor must have a conviction that this way is the right way, the way the Lord would have us do. The pastor should among other things advise each member of the plans he has in mind so that they will all be ready for the canvass and be in sympathy with his purpose."

Mr. J. E. Byrd of Mount Olive, Baptist Sunday School missionary for Mississippi, told "How to Do It." "Briefly," he said, "get a list of all the church members, divide it between a few workers and have them visit each member with a request to make a pledge for the amount of their gifts during the year."

Thursday Evening.

President M. O. Patterson of Clarke College, Newton, presided during the consideration of "Work in Other Lands." The chairman in presenting the Mississippi Student Volunteers, said, "A volunteer for God means one willing to do His will. Eight of our girls from the Mississippi Woman's College come as volunteers to do God's work. We thank God for our colleges and for these girls. Miss Kate Atkinson told about the preparation these volunteers were making for their life work."

Dr. R. W. Hooker, a former medical missionary to Mexico, now in this country and located at Memphis because of the unsettled condition in that country, told about the great work there was to be done in Mexico.

Dr. J. M. Carroll, representing the Judson Centennial Movement, gave a most informing and inspiring address on "Money." "There is more said in the Bible on money than on any other subject. There is no sin in the making of money but in the misuse of it."

The convention, in closing adopted resolutions which will be found in another part of this paper.

W. A. Sullivan was chosen to represent Mississippi College in the State intercollegiate oratorical contest in May. He is one of our most promising young preachers and we hope he will come back with the medal.

"Keep My Money" appeals to me. Dear little Mary Gold brings back to me so vividly the happy days spent with our own darling Hilda, who left us ten years ago. She, too, was a little missionary and her greatest joy was to make others happy.

Just before she died she said to me: "Mamma, the angels are playing with me," then, "I am going to live with Jesus."

Three weeks after she left us her little class-mate lay dying, and he said she was there waiting to go with him and holding up his hands; said, "Come to me, Hilda."

Oh, memories that bless and burn!

MRS. I. N. ELLIS.

Hazlehurst, Miss.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Men do less than they ought unless they do all they can.

It is not a question of finding a place for missions in the life of our churches, but it is a question of finding a place for our churches in the great mission movement.

Giving and Worship.

In Old Testament times, God's people never went to worship without an offering. The offering was essential to the worship. This is what we need to learn now. It is a part of worship to give! It is also a part of Christian morals. The Christian who can give ought to give; and the one who ought to give becomes guilty before God of disobedience if he does not give.

Home and Foreign Missions.

The supreme thing before Mississippi Baptists for the next three months is Home and Foreign Missions. Our people have always done nobly; they will do so again. There has never been a nobler set of pastors than we have in Mississippi. Our people are ready and willing to make sacrifices and they are going to make sacrifices. We have heard from dozens of pastors from different sections of the State, and they all say that they are planning to make increases over last year's offerings.

The churches in Germany and England have made notable increases in their contributions to missions. If these people, suffering the ravages of war, can increase their gifts to the Kingdom, we who have had no such experiences surely ought to do so. And I believe we will. Our work demands it. God will help His people to do what His work demands that they should do.

The Claims of the Church.

God's demands upon the Christian are fundamental. They are based upon his divine claim to the Christian. These demands include giving. The question naturally arises: Is this giving to have a definite direction, or is it to be left with the individuals? Or to put it in another way: Is everything a man gives in any way he may choose to give it, giving to God?

There should be no confusion here for what we do with our gifts determines the value of those gifts to the world-wide work of Christianity. God knows best what should be done, and in the economy of grace He has provided an organism in which He dwells, in the person of the Holy Spirit, which institution is commissioned with the supreme task of world evangelization. And if the Christian wishes to be guided by the teaching of Scripture, only one channel is open to him as the way in which his gifts are to go, and that channel is the church. This will appear from a study of the place and power of the church in the life of the world.

The Origin of the Church.

The church is in the world by the definite work and specific teaching of Christ. "Upon this rock," says He, "I will build my church and the gates of hades shall not prevail against it." This was the supreme ideal of his life work. The principles by which His churches were to be guided and for which they were to stand in the world were the central themes of His teachings. For them He called and trained and taught His disciples; and having trained them and endued them with power from on high, sent them out into the world to establish like churches in every nation on the face of the globe. For His churches He suffered and died that He might sanctify and save them and fit them for the glory which is to be His at His second coming.

The origin of the church then is the expression of the central mission of its founder and must consequently be necessary in order to meet the enduring needs of human life. Christ, the bearer of light and life to the world, must have seen the necessity for just such an institution. This necessity is not difficult to discover. It is a fact of history that no great ideal, no abiding principle, no genuine deed of goodness, has ever found continued expression in human life except through an outward organization. This fact in the philosophy of human history makes the church a necessity if we would have the continual life of the principles of the gospel. Jesus met this need when he founded the church. This fact commends it to our financial support.

The Power of the Church.

We must not overlook, either, the power of the church in the affairs of men. Its actual services to human life have been such as to vindicate its claim to a divine mission and its right to enduring existence in the world. It has produced the most exalted characters of history. No name stands out more prominent than the names of the servants of the cross, and no immortality is more enduring than theirs. Its teachings have been the themes around which the greatest writings of literature have centered. Its ideals have been the inspiration of the greatest geniuses of art. For its existence, and service man has reared the noblest structures of architecture. It has been and still is the fountain source from which flows the ever-enlarging river of political and social equality and purity.

PASTOR WANTED.

Shubuta, Miss., Feb. 7, 1915.
Salary \$800.00, payable monthly; home free. Church four miles north. Trains run right for evening service and return if wanted. For full time.

COMMITTEE.

INTERPRETATION.

By R. S. Gavin.

I think there is no doubt that the "works of the law" that stand foremost before the Apostle's view here are those of a ceremonial character. I judge so from the tenor both of verse 12-19 of the preceding chapter and of verses 1-10 of the next.

Which fact enables me to say that there is a general difference between the phase of the law that Paul is emphasizing in his letter to the Galatians, and that phase of it that engages his thoughts when writing his letter to the Romans. The condition of the two peoples was different. In the Romans the prominent notion of the spiritual condition of those under the law is that they are in a state of guiliness, condemnation, spiritual inability, unconquered sin.

In the Galatians the prominent notion of the spiritual condition of those under the law is that they are in a state of slavery—that the dispensation under which they are allowing these seducers to bring them is enslaving them—it is a yoke of bondage. (Ch. 3:24, 4:1-3, 9, 24, 31; 5:1, 13).

In the Romans the moral aspect of the law is mainly emphasized.

In the Galatians, the ceremonial.

When we thus consider these distinctive features of his Galatian Letter, we begin to see the particular shade of meaning with which he uses the words: "are under a curse." He means, not precisely that a curse has already been definitely pronounced upon them so that they stand there now condemned, but that the threatening of a curse is always sounding in their ears, filling them with uneasiness, and with constant apprehension that they shall themselves fall under it. "As many," says he, "as are of the works of the law are under a black cloud of malediction, which is ready to flash forth in lightning wrath upon every failure in obedience." And what man of them all can hope not to merit that inexorable lightning down of judgment? Supposing them to be ever so exact and punctual in their observances of those ordinances of the flesh which, evidently, these seducers are making many of them hanker after, how will it fare with them in respect to those other weightier precepts of the law which require spiritual obedience?

To be sure Paul is writing this Letter with the same notions of theology that he has so fully developed in his Letter to the Romans (3:9-20; 7:7-24; 8:3), namely: No one under the economy of the law ever did, or ever could, continue in all things which were written in the law to do them. Consequently they that forsook the Gospel of Christ to look to the law for acceptance with God, would beyond doubt become—nay, taken as they were at any moment, had already become—each individual for himself, the specific object of malediction—a child of cursing, a child of wrath.

The citation Paul uses is the last of the twelve maledictions pronounced from Mount Ebal; and certainly includes in its scope the ceremonial as well as the moral precepts of

of the law. And the malediction it mentions certainly meant nothing short of Jehovah's "anathema." What a relief, then, the Gospel brought to the people! It brought them the "glad news" that they were to be righteous and accepted before God simply through faith in Christ without those terrible "works of the law." Indeed, under grace the course was reversed. Now, it ran thus: "Anathema be he who doth not wholly trust Christ crucified for righteousness! Anathema be he who brings dead ordinances of the law to darken his brethren's joy!"

Verses 11 and 12 contain a new argument. Hence, the Revised Version very correctly substitutes the word "now" for "but" in the authorized version. The Twentieth Century New Testament translates these verses as follows: "Again, it is evident that no one is pronounced righteousness before God through law, for we read: 'Through faith the righteous man shall find Life.' But the law is not based on faith; no, its words are: 'Those who practice these precepts will find Life through them.'"

That is, of course, perfect obedience to the law would bring justification, for the fundamental principle of law is: "The man that hath done these things shall live in them" (Lev. 18:15). But no one is able to obey the law perfectly. Why, then, should they suffer themselves to be "bewitched" into the hurtful delusion of trying to find justification in doing the law? For several hundred years before Christ, the Prophet Habakkuk had connected life eternal with faith. "The law is not of faith," he adds. It does not find its starting point in faith. "Doing," not "believing," is the key-word—yes, the demand, of the law. "Believing," not "doing," is the key-word, yes, the demand of faith. The law implies activity. Faith implies receptivity. The law implies merit. Faith implies Grace. The law is like a hand that works and toils to fill itself with what the life needs. Faith is like a hand stretched upwards and outwards to receive what is graciously put into it.

As Spurgeon says: "As water flows from the pipes, so does grace continually flow from Christ. By faith I bring my empty pitcher and hold it where the water flows. Even so I am but the vessel, and my faith is the hand which presents the empty vessel to the flowing stream. Is it not grace, and not the qualification of the receiver, which saves the soul? It is not the beauty of my pitcher, it is not even its cleanness, that quenches my thirst; it is simply holding the pitcher to the place where the water flows. And though I hold the pitcher with a trembling hand, and much of that which I seek may be lost through my weakness, yet if the soul be but held to the fountain, that so much as a single drop trickle into it, my soul is saved."

Let us never think, though, of the value of faith in the matter of justification as a particular form of good works. Just as some make works their righteousness, so others make faith theirs. And so they walk in the faith of their faith just as others walk in the faith of their righteousness.

Our righteousness is not in faith, but in

Christ by faith. It is not faith that saves merely, but Christ received by faith. Just as it is not the laying on of the plaster that heals the sore, but the plaster itself that is laid on so it is neither our faith nor our receiving of Christ, but Christ received by faith that saves us. Not looking to the brazen serpent mystical but the mystical brazen serpent looked unto by faith—Christ received by faith—that saves.

And he who begins in faith, and continues as he began, comes to the full stature of the measure of a man in Christ Jesus our Lord. It is all of grace.

THE CHRISTIAN LIFE.

(Continued from page 3)

and desponding heart, the traveler is ready to despair, because of his own feebleness and the difficulties which surround him. But he earnestly presses forward until the journey is completed, the ascent made, the end attained.

The primary means by which this progress is brought about is the word of God. "Sanctify them in thy truth; thy word is truth," was the prayer of Jesus. David said, "Thy word have I hid in my heart that I might not sin against thee." The more closely we study the word of God the more our imperfections appear. It is in the Bible that we come in closer touch with Jesus Christ who was himself absolutely perfect. He knew no sin in himself. He is the perfect ideal. God has purposed that we shall be conformed to the image of His Son. Peter associates growth in grace with a more perfect knowledge of Jesus. Our growth is measured by our knowledge of Jesus. Do you know more of Jesus today than you did yesterday? Then you have grown in grace. This is true as to your love. The more you know Jesus the greater and deeper will your love become. This is also true as to our faith. The more fully we know and understand Jesus the more completely we feel that we can trust Him. He is worthy to be trusted implicitly. We see this and so come to trust Him as we have not done in the past. This is true, again, as to our zeal in the Master's work. The more we know of Jesus and His great love, and purposes, the more we want to do for Him. If we knew more of the Savior, if we had more frequent visions of Him, if we saw Him oftener on the cross dying for our sins, the more earnestly we would throw ourselves into His work. Get close enough to Jesus to see the love beaming in His eyes, touch His hands until you feel His power passing into you, and you will feel that you can never do enough for Him. I never feel my littleness so much as when I sit at the feet of Jesus.

"Alas! and did my Savior bleed?
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?"

How little we have done, and are doing, to show our love. May we so live with Jesus that we shall be changed from glory to glory, until we shall grow into the stature of perfect men in Christ Jesus.

But this work shall not always be incomplete. This brings me to consider my last thought.

3. The completion of the Christian life. The work goes on through this life. Perfection is never reached while we are in the flesh. New heights greet us each succeeding day. But in heaven we shall be perfect in purity and holiness.

God has purposed that we shall be conformed to the image of His Son. We are to be like Christ. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as he is." And surely we cannot be like Christ and not be perfect.

In that glorious and triumphant fifteenth chapter of first Corinthians Paul tells us that we shall have perfect bodies as well as perfect souls. These sinful bodies, filled with sinful desires, and racked by pain and suffering, are to rise from the dust without spot or blemish. In heaven there will be no pain, no sorrow, no sickness, no death, no tears, nothing shall enter into it "that is unclean, or that maketh an abomination or a lie; but only they whose names are written in the Lamb's book of life." Oh, blessed thought! It is almost impossible for us to comprehend it. Perfect body, perfect mind, and perfect character, shall be our possessions. "We poor sinful creatures are to be pure and good!"

"Jerusalem the golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice oppress.
I knew not, oh! I know not,
What social joys are there,
What radiance of glory,
What light beyond compare."

Then let us be up and at our work with all our might. Let us not be satisfied with our present attainments, but press on to higher ground each day. God is calling us to live just any sort of lives. In fact, we don't live, we just exist. On the streets of one of our cities a man was seen who, with a few strokes of his brush, could make a picture that looked fairly well if not too closely observed. These pictures were daubs. They soon faded. One had only to inspect them closely to see their imperfections. Raphael might have been such a dauber. But his soul was filled with a holy ambition to reach perfection. And on and on he pressed until he painted the *Sistine Madonna* which has filled the world with the sublime and beautiful and will last as long as time shall last. We owe it to God to live the very best lives possible. Which shall your life be, a miserable daub, or a masterpiece? God help us to live such lives as shall merit the plaudit, "Well done, good and faithful servant." When Jesus comes may we all be perfect and entire, wanting nothing but to behold His face. "I shall be satisfied, when I awake in thy likeness."

Thursday, February 18, 1915.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor.
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR, Young People's Leader.
MISS MARY RATLIFF, College Correspondent.
MISS M. M. LACKEY, Corresponding Secretary-Treasurer.
CENTRAL COMMITTEE.
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MRS. J. F. HARRINGTON, Vice-President Northeast Division.
MRS. A. J. AVER, Vice-President Northwest Division.
MRS. J. C. JARVIS, Vice-President Southwest Division.
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Messdames W. A. McComb, C. C. Longest, L. M. Hobbs, W. S. Smith, Jefferson Kent, E. P. Trotter, W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.
All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Let Us Pray.

FRIDAY, FEBRUARY 26.

REV. RALPH T. WEGNER, ROLAND PARK, MD.
"And this commandment have we from Him, that he who loveth God love his brother also."—1 John 4:21.

SATURDAY, FEBRUARY 27.

FOR THE SCATTERED MEMBERSHIP OF COUNTRY SOCIETIES.
"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more."—1 Cor. 9:19.

SUNDAY, FEBRUARY 28.

MISS MARIE BUEHLMAIER, BALTIMORE, MD.
"I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out."—Job 29:15-16.

MONDAY, MARCH 1.

THE HOME MISSION BOARD, SOUTHERN BAPTIST CONVENTION, ATLANTA, GA.
"For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."—Isaiah 50:7.

TUESDAY, MARCH 2.

DR. JOHN F. PURSER, PRESIDENT HOME MISSION BOARD.
"According to all that He promised; there hath not failed one word of all His good promise, which He promised by the word of Moses His servant."—1 Kings 8:56.

WEDNESDAY, MARCH 3.

DR. B. D. GRAY, CORRESPONDING SECRETARY HOME MISSION BOARD, AND MRS. GRAY.
"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."—Phil. 1:11.

THURSDAY, MARCH 4.

REV. J. W. MICHAELS, EIGHT YEARS HOME BOARD EVANGELIST TO DEAF AND DUMB, KNOXVILLE, TENN.
"For though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is me if I preach not the Gospel."—1 Cor. 9:16.

From Minutes of Executive Committee of W. M. U.

It is reported that there are forty heathen temples under the stars and stripes burning incense to foreign gods and there has even been the Moslem call to prayer sounded in Union Square, New York.

In conversation with one of our missionaries working among the foreign population, we were informed that the greatest hindrance to the success of the work is the worldliness of Christian people. Adopted. "Personal Service, Mrs. Wharton, chairman. "We can report a meeting of this committee. We would recommend that wherever possible personal service committees co-operate with the travelers' aid and charity organizations as volunteer workers. Eleven letters have been written." Adopted.

March Week of Prayer Literature.

The literature for the March week of prayer has been sent out. If you have not received yours, or if you failed to get enough, please let us know. It is the earnest desire of your secretary that each society in the State observe this week. Dr. Gray's appeal which goes with the literature will

touch each heart. The need is so great. We are able to help if we only think so.

We trust that no one will be disappointed because of the small quantity sent. Like the Christmas literature there is not much in bulk, but it is splendidly gotten up, and will prove all we can well carry out if we put our hearts into the work.

With each package of literature sent out the secretary sent along a yearly letter, with blanks to be filled and returned to this office. This letter corresponds to the Questionnaire that we have sent out the past few years. It is not nearly so long, however, and each society can easily answer the questions asked. We trust that not one society will fail to fill this out and return by the date asked—March 20th.

Literature Fund.

Amount previously reported	\$ 23.20
Jackson Second	2.50
Collins	.65
Ripley	2.00
Center Hill	.30
Indianola	3.00
Tupelo	2.60
Coffeeville	1.05
Baldwyn	1.60
Hattiesburg, Fifth Ave.	1.50
Oakland	1.20
Hollandale	1.80

Total \$41.40

Amount expended—

Stationery printed \$15.43

Amount on hand \$25.97

As will be seen from above a few of our societies are responding with the literature fund, and to them we are grateful. There are several pressing needs for this fund right now. One is for the subscriptions of "Royal Service" for some new, weak societies. You will remember the Central Committee allowed for the subscription of 100 issues to as many societies, when the meeting prior to the State Convention was held. We have been waiting, hoping for funds to carry out this allowance. If your society has not yet sent in the ten cents per member per year, please bring the matter before their hearts.

Year Book of Jackson Y. W. A's.

The new Year Book of the Y. W. A's of First church, Jackson, lies on our desk. It is handsomely done in gold and brown, and from the auxiliary ideals to the closing page, on which is given the constitution, it is replete with good things. Each program with the name of the leader, is given for the entire year. Much credit is due these dear young women for the effort so beautifully spent on the work.

Georgetown W. M. U.

At the close of the week of prayer, the Georgetown W. M. U. met in the home of Mrs. C. I. Allen. An interesting program was rendered after which refreshments were served, and last but not least our

Christmas offering for China was taken, which amounted to \$835.

MRS. J. F. GALLMAN, Secretary.

Last year our Y. W. A. scholarship to the Training School was given to Miss Myrtle Huffman. That she is making good and proving herself every way worthy of the trust, may be found by glancing over almost any issue of the Arkansas Baptist. She is field worker for the W. M. U. of that State, and her work is telling for the best.

Beloved our funds for the Training School are funds well and wisely spent all the time; and we do trust that each society and auxiliary in the State will not fail to make a contribution before the last of April.

Report of Y. W. A., Jackson First Church.

We have thirty members enrolled and are still growing. Following are the officers: Counsellor, Mrs. William Oliver Rea; president, Mrs. Stanley S. Carothers; vice-president, Mrs. Oscar B. Taylor; secretary, Miss Hattie Bankston; treasurer, Mrs. Walter Merritt.

We clothe Emma Watson, one of the little girls at the Baptist Orphanage, sending her a box twice a year, the value of the boxes running from \$15.00 to \$20.00. The auxiliary packed a box for one of the girls at the Blind Institute who was badly in need of clothes, she being an orphan also. The value of this box was \$27.05. The value of the box sent to the Belgians through Mrs. Mims was \$37.78.

Our Christmas offering to China was \$25. We always keep our apportionments, sometimes running over the amount.

Our personal service work consists of helping the pastor in his visits to the church members, getting better acquainted with them, and also in making strangers feel more welcome and at home in our church. Each member of the auxiliary averages twenty visits apiece.

The auxiliary was very much delighted with the Y. W. A. year books, which are very neat and attractive. They were gotten out at a cost of \$12.24 each member paying forty cents for her book.

Aside from our other work, we never fail to remember any member that is sick or has a bereavement in the family with a floral offering, this being voluntary.

We now have in the treasury \$12.32.

MISS HATTIE BANKSTON, Sec'y.

Does your W. M. U. or Y. W. A. need some money? Here is the best way to make it. Get ten of your members each to secure one new subscriber to The Baptist Record at \$2.00 per year. When you have sent the entire \$20.00 to The Baptist Record, they will send you immediately a check for \$10.00 for your society. This may be easily done if you get ten members to pledge themselves in the meeting to get one apiece before the next meeting. But remember that they must be new subscribers and renewals do not count. This offer is subject to withdrawal without notice, so you should get busy at once.

Thursday, February 18, 1915.

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

BAPTIST YOUNG PEOPLE IN THEIR INTERNATIONAL CONVENTION.

The Baptist Young People's Union of America will hold its twenty-second convention in the city of Oakland, California, July 7-11, 1915. The opening session will be held

Wednesday evening. Saturday is set aside for sight-seeing at the Panama-Pacific Exposition, across the Bay from Oakland. That day has been officially designated by the exposition as "B. Y. P. U. Day" and an evangelistic service will be held on the fair grounds. The convention sermon will be preached on Sunday morning and the closing coronation service will be held Sunday evening. Already strong speakers have been secured and the outlines of a helpful practical program wrought out. It is expected that the enthusiasm of the Kansas City Convention of last year will be repeated. Dr. W. K. Towner, of Oakland, Calif., is chairman of the local committee of arrangements, and Mr. H. B. Osgood, of Chicago, has the program in charge. For further information apply to General Secretary W. E. Chalmers, 107 S. Wabash Ave., Chicago, Ill.

NEWS IN THE CIRCLE MARTIN BALL

Fred F. Brown has resigned the church at Harrodsburg to accept the call to the First church, Frankfort, Ky. He will begin his new work, March first.

Home Board Evangelist F. D. King has recently aided Pastor H. M. Wharton in a fine meeting with his church in Baltimore. There were sixty additions.

Did you read that splendid editorial last week in The Record on "Lumber Legs?" If you did not hunt up the paper and read it. The editor hit where some folks live.

Pastor W. A. Jordan, of Starkville, writes: "Dr. John H. Eager is here delivering his lectures on the Holy Land. They are very fine, and he is having a good hearing."

Last Sunday morning and night, fine congregations greeted the pastor at Clarksdale. The interest and offerings were gratifying. Plans are being laid for home mission offerings.

The Biblical Recorder states that Dr. Len G. Broughton has resigned Christ's church, London, and accepted the urgent call of the First church, Knoxville, Tenn. He will take charge in a few months.

Dr. T. P. Bell, of Atlanta, Ga., is spending a while at White Springs, Fla. His wife is with him. His health has been declining for sometime under the pressure of the editorial work of the Christian Index.

An effort is being made to get through the Legislature of North Carolina a bill making it legal for the railroads to issue free passes to gospel ministers. For several good reasons we trust such a bill will not be passed.

The association-to-association campaign will be held at Clarksdale, March 8th. All the pastors of the Sunflower Association and any others are requested to come and aid in the work. Some returned missionary will be with us.

President R. T. Vann, of Meredith College, N. C., has tendered his resignation to accept the secretaryship of the Education Board of that State. His successor has not yet been elected. Dr. Vann is an old missionary friend of this scribe.

The church at Shubuta was grieved to give up Pastor Roy Chandler. His four years of successful work among the people had bound him to them with strong ties. He enters the work with the Belmont church, Nashville, Tenn., March first.

Pastor W. A. Jordan, of Starkville, is in great demand among the churches. Monday, the 15th, he will preach a sermon in the associational campaign and on Wednesday, the 18th, he will be at Mathiston to assist in the ordination of Brother George Cook as deacon.

Former Pastor R. A. Cooper, of Canadian, Texas; Dr. W. T. Lowrey, of Blue Mountain, and Pastor Jas. B. Leavell, of Pontotoc, will dedicate the church building at Oxford next Sunday. The membership is expecting a great time. Pastor Cooper will receive a warm welcome from his old congregation.

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By WILLIAM T. ELLIS, LL. D.
Author of "Men and Missions"

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If you do you will always be safe, no matter how low the price of cotton or tobacco or fruit, or any other crop that you depend on for money may go. The cotton growers, the fruit growers, the vegetable growers, the tobacco growers, in fact, all of the "one crop" folks have been playing a dangerous game which the war in Europe showed up and put hundreds of thousands in trouble here in the South. Play safe in 1915 by planting food crops and a home-garden.

STOP PLAYING THE ONE-CROP GAME

For it will surely break you sooner or later, no matter what the crop is. Get down to business in 1915 and play safe in the future. Have corn in the crib, meat in the smokehouse, hay and forage in barn or stack, and plenty of vegetables in the home-garden.

FLOWER AND VEGETABLE SEED OFFER IN THIS CATALOG

BRUCE'S 1915 Spring Catalog

BRUCE POULTRY & SEED CO.
Seedsmen and Poultrymen
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We saw your ad in Baptist Record.

Freckle-Face

Now is the Time to Get Rid of These Ugly Spots.

Do you know how easy it is to remove those ugly spots so that no one will call you freckle-face?

Simply get an ounce of othine, double strength; from your druggist, and a few applications should show you how easy it is to rid yourself of freckles and get a beautiful complexion. The sun and winds of February and March have a strong tendency to bring out freckles, and as a result more othine is sold in these months. Be sure to ask for the double strength othine, as this is sold under guarantee of money back if it fails to remove the freckles.

Baptist

Beliefs

By

President

E. Y. Mullins

In this little book the President of the Southern Baptist Theological Seminary has given a most acceptable concise re-statement and interpretation of Baptist principles for the general reader. All the main topics of a systematic theology are discussed, though only a part of a page is given to some subjects and not more than six pages to any. Those who know Dr. Mullins' "The Axioms of Religion," and his "Why is Christianity True?" will not need to be told how well equipped he is for just this kind of terse summarizing.

The author is noted for his power of compact and crystal-like statement of denominational views and practices. He has prepared a manual for popular use and the ordinary church member will find statements which are readily grasped and illuminate the subjects presented which include the whole range of articles of faith and further paragraphs on liberty of conscience, missions, education and social service, and to which are appended the New Hampshire confession of faith and two sample covenants. This is an excellent book of reference for church members. Bound in chaste blue cloth with white stamping, postpaid \$0.50

The Baptist Record.

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IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many Cures to His Credit.

RED BANK, N. J. (Special)—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by the consulting physician of the Kline Laboratories of this city, is achieving wonderful results. Old and stubborn cases have been greatly benefited and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Kline Laboratories, Branch 62, Red Bank, N. J., for a supply of the remedy, which is being distributed gratuitously.

TO THE PUBLIC.

The Illinois Central and the Yazoo & Mississippi Valley Railroads recently placed in effect in Mississippi a rule requiring conductors to collect excess train fare from passengers boarding trains without tickets at stations where ticket agent is on duty. When passengers board trains at stations where there is no ticket agent on duty no excess train fare is collected.

For several years prior to 1907, under the Mississippi law, railroads could have collected 1 cent per mile in addition to the ticket fare, but this charge was considered too high by the railroads and it was, therefore, not taken advantage of.

Recognizing that the public have been permitted to pay cash fare on trains for a number of years and anticipating there might be objection to the new rule, if the public did not know the conditions under which it was inaugurated, it was thought best to give the following information through the press.

There is no discrimination against the State of Mississippi in placing this new rule in effect, as an additional collection applies in nearly every state in the Union; in a great many states the charge is even higher. For example, in Alabama, Florida, North and South Carolina and Virginia the additional charge is 15 cents. In Georgia 1 cent per mile in addition to the ticket fare. In Oklahoma from 10 to 50 cents, according to the ticket rate.

During the fiscal year, July, 1913, to June 30th, 1914, inclusive, 148,279 passengers paid fare on I. C. trains within the State of Mississippi and during the same period 440,402 passengers paid fare on Y. & M. V. trains, within the State of Mississippi; these fares amounted to \$43,891.64 on the I. C., and \$184,955.78 on the Y. & M. V. In addition there were 16,642 passengers on the I. C. and 30,549 passengers on the Y. & M. V. with a total revenue of over \$360,000.00 paid fares on trains between Mississippi stations and stations in Louisiana and Tennessee, making a grand total of 835,872 Mississippi passengers paying fares on trains during one year, the total fares amounting to \$265,597.93.

Over 50 per cent of these fares were paid from stations at which the railroad company goes to the expense of maintaining a ticket agency. Over 62 per cent of the ticket agents in Mississippi are paid a commission on tickets sold at their station and it is, therefore, evident to readers of this article that these commission agents, during the fiscal year referred to, did not receive the remuneration they were entitled to, on account of the failure of passengers to purchase tickets.

That these commission agents are entitled to receive their commission on business originating at their station, there can be no question, and the officers of these companies thought it best to establish an additional charge for fares paid on trains from stations at which a ticket agency is maintained and therefore, commencing January 1st, 1915, conductors were instructed to make a

Don't Pay Too Much For Life Insurance

Consider what your policy will be cost you ten or fifteen years from now. Our great financial strength, and our conservative, yet eminently successful investments yield our policy-holders substantial dividends that materially reduce their premiums each year. We give you a most liberal policy at a minimum initial premium—and you will find our dividends most welcome in after years.

UNION CENTRAL LIFE INSURANCE CO.

Strong, stable, ably managed. Every man needs life insurance for business protection as well as for the protection of those dependent upon him. Investigate our liberal policies—you cannot find any that will give you more complete protection at smaller cost. Agents Wanted—men of character and responsibility.

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Garden Guide Free

Be sure and send for Bollwinkle's 1915 Book. Everything for the Farm and Garden. Desk B, Bollwinkle Seed Co., New Orleans, La.

collection of 10 cents in addition to the ticket fare.

The primary duty of a conductor is to supervise the operation of his train. A comparatively small portion of his time is taken up in collecting tickets, but the work incident to the collection of cash fares, looking up rates, making change, and answering inquiries relative to distances and amount of fares, takes a great deal of the conductor's time.

It might be well to call attention to the decision of the Supreme Court of Mississippi in the case of Forsee vs. Alabama Great Southern Railway Co., 63 Miss., page 72, in which it was decided that, "It is competent for a railroad corporation to adopt reasonable rules for the conduct of its business, and to determine and fix, within the limits specified in its charter and existing laws, the fare to be paid by passengers transported on it trains. It may, in the exercise of this right, make discriminations as to the amount of fare to be charged for the same distance, by charging a higher rate when the fare is paid on trains than when a ticket is purchased at its office. Such a regulation has been very generally considered reasonable and beneficial both to the public and the corporation, if carried out in good faith. It imposes no hardship or injustice upon passengers who may, if they desire to do so, pay their fare and procure tickets at the lower rate before entering the cars, and it tends to protect the corporation from the frauds, mistakes and inconveniences incident to collecting fare and making change on trains while in motion, and from imposition by those who may attempt to ride from one station to another without payment, and to enable conductors to attend to the various details of their duties on the train and at stations." This case is approved by the Supreme Court of Mississippi in a later decision in K. C. M. & B. R. Co. vs. Riley, 68 Miss., 771.

From the above it is apparent that the charge now being made is not an unreasonable one.

A careful consideration of these facts will, we feel, convince the reader that there is no discrimination against passengers in Mississippi in placing the excess train fare in effect, and furthermore, the failure to purchase tickets works a hardship on the ticket agents and conductors,

while on the other hand it is no more trouble for a passenger to buy a ticket than to pay cash fare on the train.

G. H. BOWER,
(Adv) Gen'l Passenger Agent.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

DO WE BELONG TO THE CHURCH?

This is a question often asked and as often answered but how about the answer? If we belong to something or some one then we are not our own because we have surrendered ourselves to that something or some one. Since we can occupy but one of two stations here in this life, we must occupy one or the other of these stations. Then the question is, are we servants of sin or are we servants of God? If we are servants of God we belong to Him and we serve Him and we belong to the church, and we are willing to do what the church enjoins upon us to do for our plain duty is laid down in His Word. Then how earnestly we should love the church. Certainly as earnestly as Ruth loved Naomi. Ruth loved Naomi because of the words of eternal truth which she possessed and was willing to go anywhere she went for where else could she go, since she (Ruth) saw that Naomi had the truth. Like Peter when Christ asked if they, too, would go back, Peter said where can we go seeing that thou hast the words of eternal life. Then if we belong to the church we should cling to it as Ruth to Naomi, for the church has the words of eternal life, for Christ gave them to the church. Peter saw that there was no other source of eternal life except through Jesus Christ and he must remain with him and be his servant, therefore, if we are saved we "belong to the church" and we are not our own but His who bought us with His own blood and redeemed us from our sins and we should count it all joy to have the privilege of belonging to the church and have Jesus Christ as our Lord and Master who doeth all things well.

EDWARD S. BALTHROP.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

WILLIAM C. GRUBBS.

The death angel visited the home of Brother and Sister N. M. Grubbs in August, 1914, and claimed for its victim little William C. He was sick about forty-two days with typhoid fever. Everything possible was done for him, but to no avail. He was nine years, five months old. His body was gently laid to rest in the Macedonia cemetery, Rev. Wayne Allison, of Texas, conducting the funeral services. Weep not, dear parents and loved ones, for little William C. is sweetly resting in the arms of Jesus, awaiting your coming.

D. L. BERRY.

MRS. J. W. HAMMACK.

At the age of 78 years, Mrs. J. W. Hammack died at the old homestead, two miles from Flora, January 14, 1915. The funeral service was held in the Flora Baptist church, of which she had been a faithful member. The body was buried in the historic Mound Bluff cemetery, where it will sleep until the second coming of our Lord. Sister Hammack was reared in Yazoo county, and in early girlhood was baptized into the fellowship of Black Jack Baptist church. In 1852 she was married to A. A. E. Briggs, and shortly afterwards moved to Madison county. Of this marriage there were born six children, none of whom are now living. Mr. Briggs died during the civil war. In 1865 she was married to J. W. Hammack. Of this union eight children were born, six of whom are now living—Mrs. G. S. Nobles, Mrs. M. E. Lorraine, Fred W. Hammack and C. C. Hammack, of Flora; J. W. Hammack, Jr., of Mound, La.; and Mrs. L. M. Hammack, Jackson, Miss.

Sister Hammack was a devoted wife and mother. It could be truthfully said of her, that "she looked well to the ways of her household." As a Christian she was above the average in intelligence and consecration. She read her Bible closely and had clear and decided convictions as to its teachings. In a pre-eminent degree she lived an unselfish life. The welfare of others was her thought and care. The poor and unfortunate always found in her a friend. In this regard she was indeed Christ-like. How she will be missed.

J. E. THIGPEN.

Flora, Miss.

NOON PRAYER LEAGUE.

On January 19th, we celebrated the first anniversary of the noon prayer meeting, about 160 people were present. Many thrilling testimonies to answered prayer were given and several inspiring letters read. Forest Cole, pastor's assistant, made a very interesting anniversary report, in which it was

shown that during the year 572 requests for prayer have been received from thirty-six different states, also from China, Canada, Canary Islands, Scotland, Newfoundland and England. The report also shows that 6,500 meals have been furnished to unemployed people. A prominent broker said, "If you can understand how a child would miss its mother, you can understand what this meeting means to me."

We are very much encouraged at the many testimonies to answered prayer which are coming to us. A man who used to be a practicing lawyer, but who had gone to the dogs on account of morphine, testifies that the craving has left him entirely. He looks like a very different man. A letter has just come from a wife rejoicing that her husband for whom we have been praying, has returned home. The wife of a college professor writes that a miracle has happened in answer to our prayers for a young man who was a slave to bad habits; he is now at college and declares he is determined to make amends for the past. Many letters have come telling of those who have quit drinking and other bad habits in answer to our prayers. Many problems have been solved and a large number raised from beds of sickness. A prominent Sunday School worker testifies that her health is much improved ever since she was at the meeting a few weeks ago. An old mother in Memphis is greatly rejoicing that her son has been liberated from a Texas jail in answer to prayer. A prominent Missouri doctor is rejoicing that his brother who formerly had been a drunkard had found Jesus at one of the meetings.

We earnestly urge praying people who read this to pray for a young man who has lost his mother, father, sister and two brothers within a year and who is skeptical. For a family who have gone to the dogs on account of cigarette smoking. For requests presented at the daily meetings at Hollandale, Miss. For many who are sick. For a large number who are perplexed with serious problems. That the work of Missionary Brown in Canary Islands may be successful. A sister writes, "Pray for my young sister who has gone astray in Memphis." A mother writes, "Pray for my son in Memphis who is far away from God."

BENJAMIN COX,

Pastor Central Baptist Church, Memphis, Tenn.

NEW SUNDAY SCHOOL CONVENTION.

The New Liberty Baptist Sunday School Convention was organized at Rose Hill Baptist church, three miles northwest of Mize, on January 31, 1915, with officers as follows: Brother J. J. Terry, president; Brother W. L. Meadow, vice-president, and W. R. Allmon, secretary. The purpose is to promote our Sunday School work in our association. The next meeting will be at Pine Grove church on May 30.

W. R. ALLMON.

Mize, Miss.

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AND 10 CENTS FOR PARCEL POST

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Is used on this Bible



"The Perfect Bible"

NOTE ROUNDED BACK—It cannot break or crease. NOTE THE OPEN TOP—No strain on the leaves.

This Shows the Long Primer Type Used

Judah's posterity.

1 CHRONICLES, 2.

53 Duke Ke'naz, duke Te'man, duke Mib'zar,
54 Duke Ma'g'di-el, duke Fran.
These are the dukes of Edom.

CHAPTER 2.

1 The sons of Israel, 2 The posterity of Judah by Pharez, 13 The children of Zarah, 14 The posterity of Zarah the son of Baran, 21 Hamran's posterity by the daughter of Machi, 22 Joram's posterity, 23 Shimon's posterity, 24 Another branch of Judah's posterity, 25 The posterity of Judah the son of Shur.

THESE are the sons of 'Is'ra-el:
1 Reu'ben, 2 Sim'e-on, 3 Le'vi, and
Ju'dah, 4 Is'sa-char, and 5 Zeb'u-lun,
6 Dan, 7 Jo'seph, and 8 Ben'ja-min,
9 Nap'h'ta-li, 10 Gad, and 11 Ash'er.

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Look young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses "Wyeth's Sage and Sulphur," because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

IMPROVE YOUR HOME INSIDE with Cabinet Mantels, Hardwood Flooring and a nice Dining Table. You can get an oak Dining Table or Cabinet Mantel for \$11.95. Write for descriptive circular and prices. Tennessee Mantel & Hardwood Flooring Co., P. O. Box 151, Newbern, Tenn.

36¹/₂ Feather Beds \$5⁹²/₁₀₀

All new, sanitary feather beds. Famous American ticking. 94 yards to tick, positively fireproof and bested on market selling for less than \$12. Safe delivery and satisfaction guaranteed on money back. Order today or write for catalog and big special offer. First order counts on premium. **SANITARY BEDDING COMPANY, Dept. 911 Charlotte, N. C.**

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10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

B. J. LEONARD

DENTIST

Special Attention Given to Children's Teeth and the Treatment of Gum Troubles

Seutter Bldg. Jackson, Miss.

SUNDAY SCHOOL LESSON

BY A. J. AVEN.

February 28, 1915.
SAMUEL THE VICTORIOUS
LEADER.

I Sam. 7:8-17.
Introduction.

Samuel's character shows that he was possessed with a lofty ideal, for prophet though he was, he yielded to the exigencies of the occasion and took command of Israel's armies. In the battle which followed he experienced his only recorded military achievement. At the request of the people, he called together the multitudes at Mizpah, for the purpose of offering sacrifices. When the Philistines heard of it, they at once assembled for the purpose of making an attack on their old foes. It was here just twenty years before that they had completely routed the Israelites, as recorded in the last lesson. In the undertaking before him, Samuel showed an undaunted courage, nailing vigor, and an unwavering trust; great virtues which adorn the life of every true hero, and which inspire confidence in his followers. In the activities of Samuel, it is clearly demonstrated the value of constantly pursuing a lofty ideal. Indeed, it shows that there is but the one way open to a man by which he may prove himself worthy of his ideal and of following unswervingly and fearlessly the voice of truth, namely, to fight his battles regardless alike of pleasure and pain, gain and loss, victory and defeat. A man of this selflessness in his character cannot be overcome with sin, and if he has anything to give to the world, will give it just for the joy of giving, never stopping to consider whether or not, the world recognizes his motive. During these twenty years, Samuel was busy preaching to his people, and urging them to carry out the instruction given in Deut. 6:6, 7, "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children." This process of teaching the children was necessary as there were no schools in Israel at this early period.

Lesson Teachings.

Samuel's Influence.— "Samuel spake unto all the house of Israel—and the children of Israel did put away," etc. It should be remembered by all that influence of some sort is resident in every one, and that it is a agency or power serving to affect, modify or sway in some way. Of course the direction that one's influence takes depends upon the life he lives, rather than upon what he says, for what a man says may soon be forgotten, but what he does is what lives. It is what one does that preserves the confidence of

contemporaries and hands his name down to posterity, promotes respectability, makes him an example of justice, cements him in the leadership of God, adds security to his character, and establishes him in public opinion.

Samuel had now been in the public eye about twenty years. The readiness with which the people responded to his words was due to two causes: First, their universal distress had united them in the opinion that something was very radically wrong; second, Samuel's character inspired in them confidence and hope that he had the ear of God. Being in this attitude of mind these unfortunate people were ready to learn, trust, and act.

It is said that "once in a century a being is born who possesses a transcendent insight, and him we call a 'genius.'" Shakespeare to whom all knowledge lay open; Joan of Arc, and Turner, the great artist, are splendid examples of "genius." But such men as these do not build states. It takes a different type of mind to successfully lead nations into compact organization and respectable civilization. He, like Samuel, must feel his call from God and proceed with his work in perfect reliance on Him. He must have a consuming passion for the welfare of men.

Samuel's Confidence.— Samuel said "I will pray for you unto the Lord." One of the most interesting chapters in the biography of devout men is the chapter on their prayer life. It is in this chapter, we get a glimpse into the secret of their power, and a breath of their overmastering influence. It is in the prayer life of God's servants that grow the "gentle sense of chivalry, a silken strength of will, and a habit of independent thought and action" which serve him in every hour and exigency. Influence reaches its highest state through sympathy, and sympathy obtains its greatest service when it matures in prayer its most luscious fruits, truth and honesty and righteousness. This communion with God in devotional exercises is the privilege of every child of God, and without it no one need expect to reach his greatest possibilities. Another thing: prayer to be worth while, must be followed up by activities. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." To abide in Christ is to partake of Christ's activities, but says Christ again, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." But note what Samuel did. "And Samuel took a suckling lamb and offered it for a burnt offering."

If you want to make someone a present that will do good and will be appreciated, too, give "DOROTHY PAGE."

Household Economy

How to Have the Best Cough Remedy and Save \$2 by Making It at Home

Cough medicines, as a rule contain a large quantity of plain syrup. A pint of granulated sugar with ½ pint of warm water, stirred for 2 minutes, gives you as good syrup as money can buy.

Then get from your druggist 2½ ounces Pinex (50 cents worth), pour into a pint bottle and fill the bottle with sugar syrup. This gives you, at a cost of only 54 cents, a full pint of really better cough syrup than you could buy ready made for \$2.50—a clear saving of nearly \$2. Full directions with Pinex. It keeps perfectly and tastes good.

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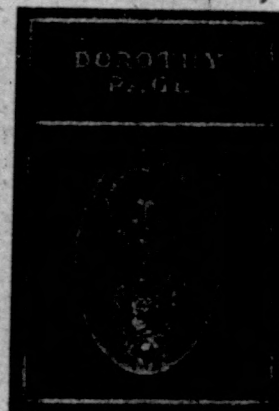
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Samuel Meets the Philistines.— While our hero was engaged in his work of making sacrifice, the old enemy drew near to battle against him; but now through the earnest entreaty of the people and the devotion of the leader, things were in position to claim the favor of the Lord. In the miracle that followed two things appeared: God very clearly answered Samuel's prayer, and at the same time did it in such manner as to teach the Israelites it was God's power that was winning the battle for them. But the Lord did not stop here. He allowed the Israelites to pursue the enemy and so be a part of the great triumph now in store for them.

Samuel's Memorial.— "Samuel erected a thankful memorial of this victory, to the glory of God, and for the encouragement of Israel (verse 12); he set up an Ebenezer—"the stone of help." If ever the people's hard hearts should lose the impressions of this providence, this stone would either revive the remembrance of it, and make them thankful, or remain a standing witness against them for their unthankfulness. The place where this memorial was set up was the same where, twenty years before, the Israelites were smitten before the Philistines, for that was beside Ebenezer (ch. 4:1). The sin which procured that defeat being pardoned upon their repentance, the pardon was sealed by this glorious victory, in the very same place where they then suffered loss." In this act of Samuel, we see portrayed the spirit of gratitude, one of the finest attributes of character. The child of God should see to it that nothing short of the best service at his disposal should be rendered unto the Lord. Now is a good time to show a genuine gratitude to God for what He has done for us. The distress of our boards is a matter of knowledge with us. Let us rise up in our might and see to it that no debt hangs on the good name of our organized work. But in doing this thing, God forbid that we should do it in any other spirit than to glorify His name. To do it as an expression of our great and deep gratitude to Him for

His gracious salvation will guarantee the promise wrapped up in that short sentence, "As oft as ye have done it to these the least of my brethren, ye have done it unto me." **Results of the Victory.**—"They came no more into the coast of Israel." The complete rout of the Philistines would lead us to conclude that the reform wrought under Samuel's leadership was complete, for "the hand of the Lord was against the Philistines all the days of Samuel." It would be well to note that Samuel's strength rested not in the power of the sword, as in Gideon, nor in the strength of his right arm as in the case of Samson, but by power of prayer to God and the principles of reform carried on among the people. Prayer followed up by works is the efficient prayer. Not only did Samuel get rid of his old enemy, but he reclaimed the lost territory, "from Ekron even unto Gath." In addition to this, Samuel established peace between Israel and the Amorites. Not that he made any intimate alliance, but that there was no outbreak of hostilities between the two peoples. In the whole transaction of Samuel we see the hand of God with him. "When a man's ways please the Lord, He maketh even his enemies to be at peace with them." (Prov. 7:7.)

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THE BLUE MOUNTAIN MEETING.

The meeting held in the Lowrey Memorial church at Blue Mountain a year ago, with J. B. Leavell as preacher, and Walter Scholfield as singer and personal worker, was considered the greatest meeting ever held here. A meeting closed last Sunday equally as great, possibly greater than the meeting of last year. T. T. Martin was the preacher with Sam Raborn as singer and personal worker. The writer has never heard what he considered a greater series of sermons, and he has never known a more prayerful and effective singer and personal worker than Mr. Sam Raborn. With a great deal of praying, deeply spiritual singing, much earnest personal work, and a very powerful preacher whose appeal was ever and always to the Scriptures, and with immense congregations, of course, the results were large. Pastor Whittle did much earnest pastoral work, and the teachers in all three of the schools seemed alive to the great opportunity and responsibility. Blue Mountain College and Mississippi Heights Academy were swept almost clean of unconverted pupils. There were many converts in the public school, and many were reached who were not connected with any of the schools. One of our deacons, who is also superintendent of the Sunday School, said at the close of the meeting that our church was in better condition than he had ever known it before. Brother Martin is not a "counter." He had made no effort whatever to keep up with numbers when the meeting closed. However, after he and Brother Raborn had left the church on the last night of the meeting to catch their train for another meeting at Stamping Ground, Ky., Pastor Whittle asked for all who had accepted Christ during the meeting to stand. One hundred and seventy-nine people rose. This, we are sure, was not the full number as some were absent who would have risen if they had been present. The baptizing will be next Sunday night. Pastor Whittle is happy, and so are the rest of us.

Throughout the meeting the people searched the Scriptures daily whether these things were so. They are still searching. May it ever be thus.
Cordially,
W. T. LOWREY.

MARKS.

We have started out on a New Year with some degree of confidence. Our people here are displaying the heroic spirit in refusing to cut down at the Lord's house and a determination to carry on the work as last year. We are, of course, sorely grieved over the unfinished condition of our building, and do not know when we can resume work. We have had our hearts set on building this house for the Lord, and but for the war and drop in the price of cotton, we would have been worshipping in it before now. Notwithstanding we have had to stop work, and have not been able to negotiate a loan, we have not lost hope but stand united as one man, praying that the Lord will open the way somewhere and at

some near day when we can at least put the roof on the building and save it from further damage. As chairman of the building committee, I want to say that I never saw a committee work with such harmony, and, in fact, we have never had a dissenting vote in committee or church since I have been their pastor. It has been a most delightful work the past year and we take it that the Lord is going to lead us on and upward.

Brother J. W. Hickerson, now one of the Home Board evangelists, is to be with us on the second Sunday in February to begin a meeting and to remain with us two weeks. Pray for us that the Lord will be with us in great power. We are holding our services now in the school house, but any place can be made the house of the Lord when His people meet in His name.

Your brother,
R. M. BOONE.

OUR BARACA CLASS.

The Water Valley Baptist church has for many years had in name a Baraca class, but not until within

the last few months has she had a real wide-awake chartered Baraca class. This class was organized about December first with a membership of about thirty. On the first Sunday in February we had an attendance of thirty-five with an enrollment of about fifty. Our charter has been granted and we are now a part of the world-wide Baraca movement. The boys have already begun to do some definite work. On the second Sunday in January the class decided to hold a series of services under the auspices of the class and invited Pastor A. A. Walker to do the preaching. He accepted and the services were set for the last week in January, closing on the 31st. The meeting was a great success. Three of our young men were taken into the church, and our class won its proper place in the church and in the hearts of the people. At the regular business meeting, February 5th, the class decided to send one of their members to the Men's Convention and pay all the expense. They also decided that a hall must be provided for as a Baraca home. The work has already begun and the

plans are now to open up the new Baraca hall on Easter Sunday.

With the interest now manifested together with the new quarters for the class, great things are expected of the boys and it is hoped that the tide of young men will be turned to the Sunday School instead of the street corners and soda fountains.

Pastor Walker is much encouraged over the future outlook of the young men's work. He is a great leader of men, and it is to them that he looks for sympathy and support.

D. H. LANDRUM, Teacher.

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